

time and roll upon that soul, his own doing and the fruitage of that doing, rushing upon him with that irresistible weight of ruin which less than an omnipotent arm cannot stay. Who shall deliver him from the wrath to come.

Shall the believer come before this awful judgment seat? Are we not told that we shall all stand before the judgment seat of Christ? What now shall we count on to justify us there? Good works? A charity here and there? Excellent intentions? Many prayers? Punctilious keeping of ordinances? A dole to the poor? Shall we from these materials construct a dam to hold back that rushing flood of sins and their consequences, following us to the judgment, and threatening to sweep us on into the "outer darkness?" Can we with these straws and rags hold back the Amazons and the Mississippis of our iniquity? Nay, we fling away every false refuge, and we run to the Christ of the cross, the Christ of the resurrection, and we put on this Christ that in his perfect righteousness we may securely stand in the last day, and hear the voice of the Judge saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In Christ, *in Christ*, IN CHRIST, believing in him, trusting in him, running into him as into a fortress of refuge, the believer will be safe that dreadful day, clothed in the divine righteousness, and sheltered by the divine love.

A HIGHER MOTIVE

C. H. WETHERBE

A minister should always be actuated by a higher motive than that of seeking the advancement of his own ambitions. His mastering motive should be that of doing his utmost to procure the best welfare of every member of his flock.

But it is a very sad fact that not a few ministers so manipulate matters as to promote their own selfish ends. Rev. J. L. Scott, a presbyterian pastor, relates the following incident in the *Presbyterian Journal*: "A mission was vacant and its future so far as one could see, depended entirely upon the character of the minister who should be called. By some chance a clerical flotsam drifted down that way and anchored for a Sunday. He at once announced a series of visits and began to call systematically upon the people. He patted the children upon their heads and complimented the mothers on their good looks. Within a single week a schismatic plague had broken out that required the energies of the presbytery to suppress. He was a zealot, a political zealot, whose life-motive was himself."

Such a man has no serious regard for the spiritual welfare of any church. His main motive is to serve his own natural bent of mind and his acquired tastes.

As soon as it is seen that a minister is caring more for his own interests than he is for those of his people it may be at once assumed that God never bade him to enter the ministry.

God wants only such ministers as have the absorbing motive of regarding the best being of others, even tho they themselves suffer loss by such service. It is they whom God guides and rewards.

WHAT THE MONEY WASTED ON SALOONS WOULD DO

G. A. RUFF

While at National Conference we promised some of the brethren to write on the subject of prohibition, soon after the presidential election was over and give a few reasons why the rum traffic increases in power and in a brief way we will try and prove that the professed Christians of this nation have not yet reached that moral or religious principle which actuates, and will carry by its power the rum traffic and its dire results from off the face of the earth. First then what the money wasted on saloons would do. How much waste does it cause? Directly \$1,500,000 annually. The figures show that in 1892 the annual liquor bill of the United States was \$1,200,000,000 and it was increasing at the rate between one and two hundred millions every year. Do you know what \$1,200,000,000 would do? It would build 200,000 homes at \$2,000 each, put \$1,500 worth of furniture in each of them, add \$1,000 each to the salaries of all gospel ministers in the land and leave a five dollar gold piece (if there were enough in circulation) for every man and woman and child in the United States. There is an indirect waste of vastly more. There are 600,000 venders whose labor is unproductive. There are 600,000 victims who are incapacitated for labor by drink. Is not this one of the prime causes for hard times, wretchedness and misery? A waste of the labor of 1,200,000! Suppose these men were set to work at a productive industry. They would at \$1.50 per day earn \$1,800,000,000 in one day. They would produce more than that, else the employer would make no profit. Counting 300 working days in a year they will earn \$540,000,000 in a year. So there is a waste of this sum every year because of this unproductive labor. \$540,000,000 added to \$1,200,000,000, you have \$1,740,000,000 annual waste.

These figures show that over 90 per cent. of the inmates of penitentiaries are because of crimes committed while under the influence of drink. Add to this waste 90 per cent. of all taxes paid to support in all the state penitentiaries, police courts and jails. Who can count the waste caused by drink? The decalogue has been for centuries the great test of morality. The saloon breaks and causes others to break every commandment. Nothing so contaminates society, nothing so transgresses divine law. In North Carolina there is a great "breathing cave." In the winter a violent wind rushes into it carrying all before it, it is at times impossible for a man to walk against that wind. Cattle seeking shelter frequently come too near the cave and perish. In the spring the wind changes and blows out hairs

and bones and a horrible stench, making the atmosphere unbearable for miles. The saloon is the great breathing cave of society. It draws in our boys and girls, the flowers of manhood and womanhood. It breathes out destroyed bodies, ruined characters, putrefied carcasses and woe to contaminate society. And to a great extent human legislation is the prime cause of all this misery and woe. We will try and illustrate this by the use of many years of observation, and tell you of the temperance man's dilemma. We will call him Deacon Wiseman, as he is quite a worker in the temperance cause, and to be at all "non partisan" efforts in which he can denounce drunkenness, condemn saloons and saloon keepers, wring his hands in agony over the desolations of the rum traffic and shed crocodile tears over ruined homes, broken hearts and lost souls. The Deacon is very much attached to his old political party, and has no kind fellowship for "political prohibition." So when election day comes around he walks up to the polls and votes his old party ticket straight, which is either for high license or tax. The Deacon's old party candidates are all pledged by their platform declarations, to perpetuate the drink traffic by some system of tax or license, which ex Senator John Sherman said, "mean the same thing and all honest men believe it." When the Deacon's candidates are elected they go to the legislature and enact laws, which for a money consideration, protects and perpetuates the traffic, at the same time they sneer at traduce and misrepresent prohibition and prohibitionists. In the meantime the distillers, brewers, saloon keepers and bummers who voted the same ticket the Deacon voted, set up drinks and the dens of hell have a high time rejoicing over the election of the ticket for which they and the Deacon Wiseman voted and which also received almost the entire support of the Deacon's brethren in the church, perhaps the pastor included. After the election is over Deacon and his brethren are "just as good temperance men as you are," and start in another 364 days work in the temperance reform. The Deacon prays loudly with his eyes shut just as he votes for the annihilation of the rum traffic, but in all his prayers and exhortations he has never been heard to ask God's blessing upon the policy of licensing or taxing the liquor traffic, altho his vote is cast for that policy every time. The whole tenor of his prayer is for prohibition but when election comes around Deacon Wiseman is busy urging men to vote for one or the other of the old parties both of which by their tax or license policies protect and perpetuate the liquor traffic. And thus Deacon Wiseman nullifies all that he has prayed and labored for during the past 364 days. Thus it has been year in and year out; the Deacon prays for prohibition but votes for perpetuation. The candidates whom his vote helped to elect go to the legislature and by tax, license or state agency laws, legalize the saloon and protect it in its barbarous bombardment of the home and destruction of manhood, and